

PRICE FIVE CENTS.

INDIANAPOLIS, SUNDAY MORNING, JUNE 28, 1891—SIXTEEN PAGES.

PRICE FIVE CENTS.

The Grand Military Encampment

Will occupy a great deal of attention for the next ten days. YANKEE DOODLE and the proud BIRD OF FREEDOM will deserve some consideration.

Here is a short strain from
YANKEE DOODLE:

Father and I went down to camp
Along with Capt. Gooding,
And there we see the men and boys
As thick as hasty pudding.

And there was General Washington
Upon a strapping stallion,
A dashing order to his men,
I guess there were a million.

Yankee doodle keep it up,
Yankee doodle dandy, etc.

AND A SCREAM FROM THE ORIGINAL EAGLE.

Beginning on Monday we start a sale of MEN'S SUITS, that for quality and cheapness will excel any values ever before given in Indiana. Every Suit offered has been selling at \$15 to \$18, and they must now go at

\$11.90--ELEVEN-NINETY--\$11.90

These are Light and Dark Colored CHEVIOTS, ELECTRIC BLUE SERGES, FANCY WORSTEDS, CHOICE CASSIMERES, etc.

Note the fact that each and every Suit is worth from \$15 to \$18.

We also reduce, for this week only, fine all-wool \$12 Suits, to **\$8.90**—and continue our sale of Boys' \$5 and \$6 Suits, at \$3.90, and all-wool Jerseys at \$2.19.

People who wear Pants should come and see the reduction we have made in fine garments of this kind.

\$1.50 STRAW HATS marked to \$1.

\$1.00 STRAW HATS marked to 68 cents.

--- ORIGINAL EAGLE ---

HAT DEPARTMENT--16 S. Meridian.

5 & 7 West Washington.

NATIONAL MILITARY ENCAMPMENT

STATE FAIR GROUNDS

JULY 1, 2, 3, 4, 5 and 6.

THE GREAT MILITARY DRILL

Will begin WEDNESDAY AFTERNOON, JULY 1, on the State Fair Grounds. The field will contain over FOUR HUNDRED TENTS and THIRTY CRACK MILITARY COMPANIES, representing twenty States will contest for

\$10,000.00

IN CASH AND THE CHAMPIONSHIP CUP

THE UNITED STATES ARMY BAND

From the SECOND REGIMENT will furnish the music and U. S. ARMY OFFICERS will act as judges. There will be

INFANTRY, ARTILLERY AND ZOUAVE DRILLS

ADMISSION ONLY : : : : 25 CENTS.

SEASON TICKETS, Good for admission at all times with reserved seats now on sale at VICTOR JOSEPH, corner Washington and Meridian Streets. Price, \$2.50.

EDUCATIONAL

INDIANAPOLIS SCHOOL OF MUSIC

Northwest Corner Circle and Market Streets.
Third year opens Sept. 14. Piano, Singing, Violin, Pipe Organ, Theory and Composition taught by experienced teachers. Complete facilities for bookkeeping, business practice, banking, stenography, typewriting, penmanship and shorthand. Entrance free. Session will be open during the summer for piano and violin pupils.

DAY AND NIGHT SCHOOL. ENTER NOW.

(Established 1863.) (Reorganized 1886.)

BUSINESS UNIVERSITY

R. Penn. St., West Side, Opp. Postoffice.

USES A GRADUATE, Experienced and Practical.

Proficiency in the leading business university. Forty-first year. No vacation. Students enter at any time. Individual instruction for every student. Large gymnasium in charge of a competent director. Music and art. Handwriting. Stenography. Typewriting. Penmanship. Shorthand. Entrance free. Session will be open during the summer for piano and violin pupils.

Girls' Classical School

Tenth year opens Sept. 18. Prepared for the Harvard and Yale examinations. Admits women. Large gymnasium in charge of a competent director. Music and art. Handwriting. Stenography. Typewriting. Penmanship. Shorthand. Entrance free. Session will be open during the summer for piano and violin pupils.

Notice is hereby given that there will be an election of the Indiana State Musical Association in the city of Indianapolis, Tuesday, June 30, 1891.

At 10 o'clock, A. M., at the residence of Mrs. J. W. VANCE, Secretary.

Two Halls, Ind.

Election of Trustees.

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Two Halls, Ind.

KRAKAUER PIANOS.

Piano buyers in search of a FIRST-CLASS PIANO that is sold on its MERITS alone, and wishing to save the \$100 that is usually added to Pianos that are extensively advertised, thereby making every purchaser pay that much more than the PIANO is really worth, on account of this expense, will find just such a PIANO as they are looking for in the KRAKAUER which has won its way into nearly 1,000 homes in this city, which speaks volumes for its reputation and popularity. You are invited to call and see them, whether you desire to purchase or not.

We are daily receiving different styles of these Beautiful Instruments. Our stock will be found the largest and best in the city, and our prices and terms the most reasonable.

PEARSON'S MUSIC HOUSE,

82 and 84 North Pennsylvania St.

Fine Piano Tuning. Squares, \$2. Uprights, \$2.50.

COUCHES.

There is no article of furniture which is enjoyed so much as a comfortable Couch. I have a large line, which are offered at very low prices. Call and see them.

WM. L. ELDER,

43 and 45 South Meridian Street.

THE THEOLOGICAL CRISIS

Professor Briggs Sets Forth the Development of Christian Truth.

He Assails Traditional Dogma and the Traditionalists—Verbal Inspiration Denied and Higher Criticism Explained.

The article in the North American Review for July which will attract the most attention is that of Rev. Charles Briggs, D. D., professor of biblical theology in the Union Theological Seminary in New York. It was doubtless written before the recent action of the Presbyterian General Assembly, and has no reference whatever to the controversies of which he is the central figure on one side. Starting out with a quotation from the words attributed to Christ, "The spirit of truth, which shall guide you unto all truth," he proceeds to declare that "progress in doctrine and life is necessary experience of the living church, and that progress will never cease until the church attains its goal in the knowledge of all the truth. Progress," he goes on to say, "has always been confronted by conservatives and reactionaries. Jesus and Paul fought long with the Pharisees. The progress of the church has been registered in symbolical books, liturgies, creeds and canons of order and discipline. If the church had submitted itself to be led by the Holy Spirit its progress would have been infallible, but human passion, strife, violence and oppression have too often given shape and color to the decisions of Christian synods and councils." He quotes the Westminster Confession to the effect that "all synods and councils since the apostles have been and have erred, and therefore are not to be a rule of faith."

All controversies have resulted in advance in theology. From the Oriental church came the Greek and from the Greek the Latin, each nearer the truth. The reformation was a great stride and gave new shape and color to Christian doctrine. The reformers were men of great intellectual and moral vigor, and their doctrines are the expressions of their Christian life and experience, but they were succeeded by lesser men who gave their energies to the construction of systems of dogma. Then followed a reformation in England in the form of the Puritanism, which advanced toward a holy doctrine and a holy life. In time this was developed in creeds, and a third reformation movement arose with Whitefield, Wesley, Edwards and others. Each carried with it but a portion of the church, and the result is the many divisions of the Protestant church. "But the great verities of the Christian religion," says the writer, "are in the Nicene and Apostles' creeds, wherein there is concord. We accept all that has been gained in them all, but we recognize that each one of them in turn became extinct as a superstition in a dead orthodoxy, owing to the reactionary influences of conservatism and tradition."

Under the title, "The Real Issue," Prof. Briggs says: "No one can understand the issues involved in the present theological crisis unless he distinguishes three things: 1, the doctrine of Holy Scripture; 2, the doctrine of the church; 3, the doctrine of the individual. In the evolution of Christian truth, the constant tendency is toward the destruction of dogma. Every reformation movement must strip off the traditional dogmas from the church, and the church must achieve its freedom as expressed in its official symbols apart from speculative claims. This is the real issue of the crisis of the nineteenth century. It is the internal strife between Calvinistic dogmatism and the rationalistic ethics that has brought on the crisis in the Congregational and Presbyterian churches. Calvinistic dogma has been eliminated from the Congregational churches. In the Presbyterian Church semi-Calvinistic dogma is being revised, and the Calvinistic party in the Episcopal Church is a vanishing quantity. The Baptist Church is strong in their Calvinism, but there are signs of weakness in these dogmas. "But the battle between Calvinism and Arminianism is no longer of any practical importance to the Christian world. The vast majority of Christians have settled down into an intermediate position. It may be important to Presbyterianism in its official position, but such a change will have little or no influence upon the currents of modern theology. "The most important questions of our day are not dogmatic, but ethical. The crisis of the church, and are, therefore, beyond the range of orthodoxy. When the church, in its official position, takes these questions, then for the first time they enter into the field of orthodoxy. Dismissing the ethical questions, for the most part, above and beyond the lines of denominational distinctions. All Christians are engaged in them, without regard to sect or calling. They center about three great topics: The first thing, Bible, church and reason. The second thing, the whole field of eschatology and the central thing, the person and work of Jesus Christ. "There are three seats of divine authority, the Bible, the church and the reason. Define these as you may, and in any case God approaches man through each of them. The Christian Church is divided into three great parties—evangelicals, churchmen and rationalists. The first make the Bible supreme over church and reason; the churchmen make the church supreme over Bible and reason; while the rationalists make the reason supreme over church and Bible. "Drastically put, the battle between the churchmen and the rationalists has gained as the Protestants. An anti-church party will be the ground of reconciliation should be sought which would recognize God in the Bible, the church and in reason. The modern rationalists, like Marx and Engels, and pure-minded heathen have found God through reason. We should deny that the modern rationalists, like Marx and Engels, and seekers after God among the people who are fenced off from Bible and church by a high dogmatic barrier, find God in their hearts? "I do not deny that the Scripture is supreme," he says, "but where it does not work before the Bible and church came into existence."

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claimed by them to be, then none of it is, and if one book is to be taken literally all must be. They claim that the inspiration is verbal, that it is inherent in every particular, and that the traditional authors of the biblical books must have written them. These and other dogmatic notions are insisted upon as orthodox, yet there is not a creed in Christendom that indorses them; there is no biblical authority for them; they are no more than the traditions without authority, and yet they confront a scientific study of the Bible. "The Professor next shows the impossibility of verbal inspiration. Language is the vehicle, the dress of thought. He proceeds to give quotations from a few English Protestants of the nineteenth century to show that they did not believe in verbal inspiration. "Verbal inspiration," says the Professor, "is the absurd of divine truth, the grave-clothes of the Word of God."

Referring to his much-quoted inaugural address, he says that following as the result of the higher criticism: "Traditionalists are crying out that it is destroying the Bible, because it is exposing their fallacies and follies. It may be regarded as the certain result of the science of the higher criticism that the Bible is not a book of divine truth, but a book of human tradition. Only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Prophets. Isaiah did not write half of the book that bears his name. The great mass of the Old Testament was written by authors whose names are connected with their writings are lost in oblivion. If this is destroyed, the Bible is destroyed. The Bible itself is the center of the church's religious life. The testimony of these men is pure conjecture. Nothing more."

Higher criticism asks not who wrote the inspired word, because the inspiration is proved by the word itself—because from its internal character, through the assistance of the Spirit which is to lead to all truth, we determine its inspiration. The Psalms are divine, not because David is believed to have written a few of them, but because they bear evidence of divine truth. The epistle to the Romans is divine, not because Paul wrote it, but because the Spirit and experience attest its truth."

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